

*159 Even for a Lepcha Gongyop is preternaturally shy and I had to
 756 woo him very assiduously before he would talk to me. But I found
 with him as I did with others that once his confidence was gained he
 was willing to talk absolutely without reserve. Indeed one day I
 [778] had to run away from him because I had asked him a question about
 his divining necklace; he explained in great distress that if he told
 anybody the full details about it he would lose all the power of
 divining through it, so please would I not ask him. I changed the
 subject, but naturally curious, kept glancing at the necklace, and
 after a little he started to tell me about it. A similar dilemma
 [124] arose three or four times with Lepchas; it would seem as though
 577 once they had accepted you they can neither lie nor prevaricate, and
 will tell secrets which they will bitterly regret mentioning later.
 Towards the end of our relationship Gongyop asked me very shyly
 (for it was, in a way, a confession of failure for a Mun) for medicine
 for sores: and then he showed me on his shoulder a growth which
 to my unpractised eye looked like cancer.

Gongyop was the youngest of four children; almost as soon as
 he was weaned he was adopted by the younger brother of his
 paternal grandmother in whose house he spent the greater part of
 his life; recently however he has returned to look after his blind
 old father. His eldest brother, who was a lama, died with his wife
 and two of his children in a dysentery epidemic; his two surviving
 [132] children are Sangkyar, a cretinous defective, and Satéo, who is lame
 and rather silly. The next brother is Thyak Thimbu; he too is a
 Mun (he has the paternal spirit, Gongyop the maternal); after
 him came a sister, now dead, who was married, first to a 'brother'
 of Dunbi, and then to Kurma. Gongyop became a Padem twenty
 years ago, the spirit descending to him from his father's maternal
 uncle who died five years before the possession; he became a Mun
 five years ago, the spirit descending from his mother's elder sister
 who died ten years before the possession.

'At the time of the onset of the illness which showed the possession
 of Padem I had been married for five years and my wife was
 pregnant; she was later delivered of a still-born daughter. Subse-
 quently we had a son who is still living. I was taken very ill, so
 ill that I could not eat or drink *chi* or move or even go out of the
 house to relieve myself; I felt as though I was bound with ropes.
 After another Mun had recognised the spirit which was possessing
 me I recovered quickly and was then able to perform all the rituals
 of which Padem are capable. There is no need of a teacher for the

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853 mother must take care not to go out in the sun, nor should
757 she sit down in any damp place. She should also give up
eating salt and meat for the time being and it is better if
she takes no *chi*. A diet consisting solely of rice and butter
is considered the best at such a time.

856 There is nothing a mother can do to help her baby over
the teething period, but it is considered better at such a time
not to feed the child on frogs' or bears' flesh, or it will not
talk until very late. The teeth should start to appear when
the child is eight months old and should be complete by
the end of the twelfth month; but if the child is seen by a
pregnant woman its teeth will not appear until after that
woman's child is born. For this reason pregnant women
always take care not to look at other people's babies. The

[777] lower teeth of a boy should appear before the upper or the
842 child's luck will not be good: moreover, if the first child is
a boy and its upper teeth appear first it means that the next
child will be a girl. With girls the reverse applies; and in

[787] cases where their upper teeth do not appear first it means
that in later life they will have trouble with domestic animals,
and are likely to lose their husbands soon after marriage.
Nothing can be done in cases of this sort, and parents
generally conceal the fact that their children's teeth have
appeared in the wrong order. It is a bad sign if a child of
either sex has pointed milk-teeth in the lower jaw: this is
a sure sign that the child will be naughty and disobedient.

856 A child is thought to become either "naughty" or "good"

● 577 at about the age of five or six; but its character is not finally

865 formed until about fifteen, or, in the case of a girl, not until

157 she gives birth to her first child. A "naughty" child is one
who is unfriendly, who hits people, quarrels with its friends
and throws stones at them; but the worst characteristic of
"bad" children is that they will not co-operate with others.
The domineering and strong-willed child with a mind of its
own, which is looked upon with favour in our culture, would
be quite out of place in Lepcha society, and would be
definitely branded as "naughty." This is an excellent

example of the conditioning of social personality. In a culture such as our own, in which "success" can only be obtained at the expense of others, it is obviously desirable to encourage the growing child's more aggressive characteristics, at the same time suppressing its gentler traits. In Lepcha society the reverse is the case: the domineering and aggressive type who is unable to co-operate with others is definitely out of place and cannot fit comfortably into the pattern of Lepcha village life. Looked at from our point of view, the Lepcha child is a milk-sop, the very antithesis of the "public-school" type; but the conditioning given the child from its early years produces the type of person that is best able to fit into Lepcha village life as originally constituted. It may not be, and in fact is not, the ideal type if the culture is to survive, for we have already seen that it is only by keeping the Jongu area as a Lepcha reserve that the tribe has escaped complete disintegration, by reason of its contact with the aggressive and materialistic Gurkhas. This is not to say, however, that the type is itself undesirable. It is, as a matter of fact, in many ways admirable; but it cannot survive when surrounded by people of more materialist cultures; and a certain amount of contact with the outside world is inevitable.

Few children are so "bad" that they cannot be improved with training. The ordinary child is naturally "good," and only becomes "bad" when spoilt by its parents, the spoiling taking the form of loving the child too much. If a "bad" child is not trained by the time it is nine or ten it will become uncontrollable, and it is thought that in such cases the only remedy is to send it away from home, preferably to be trained as a Lama. There were three such children in Lingtem; but their parents had regretfully to admit that the training had not improved them! Parents do not seem to co-operate much in the training of their children, and if either scolds the child the other invariably takes its part, so that, in the long run, the child generally gets its own way.

When a baby cries its parents will say, "See this pretty